THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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LOVE DIVINE.

O love divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain when thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, thou art near.

On thee we fling our burdening woe,
O love divine, forever dear,
Content to suffer while we know,
Living and dying, thou art near.

—Oliver Wendell Holmes.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 20, 1904

TODAY.

"Today is mine; I hold it fast,
Hold it and use it as I may.
Unmindful of the shadow cast
By that dim thing called yesterday."

A new book by Professor Marcus Dods, the noted Scotch theologian, is to appear soon. The contents as announced are: The Bible and Other Sacred Books; The Canon; Revelation; Inspiration; Infallibility of Scripture; Trustworthiness of the Gospels; Miraculous Elements in the Gospels. These are topics of vital importance, and the latest views of this eminent Christian man will be read with much interest.

The negroes who claim that Adam and Eve were black can go on making the claim. They know as much about it in all probability as any one else. Who knows? No one. Who cares? That is quite a different question. When we consider the existing race prejudice we conclude that there are some who do care. The thought that they were descended from negroes would trouble some people more than the thought that they were descended from monkeys.

Chicago reports the coldest year on record since the establisment of the weather bureau in 1871; the Atlantic coast the coldest September weather ever experienced; California the hottest and the rainiest. Among the sections of country having very unusual experiences was Nevada. Not many days ago the present writer rode across the state while pools of water were standing here and there from the western border to the eastern. It was the only one of many Eastern trips taken from any point on the Pacific coast, except in mid-winter, when there was not hour after hour of the most dusty riding.

The Rev. R. J. Campbell of the City Temple, London, begins this month to widen his sphere of influence by becoming editor of an English magazine known as The Young Man. The printed page is one of the most potent influences for good. Mr. Campbell stands in a great center of influence as pastor of the City Temple in the heart of the world's greatest city, but through the magazine he will have a far wider reach. This is pre-eminently a reading age. Blessed that man who, in this day of many books, and papers, and magazines, can send forth that which will make for itself a place in the lives of men!

"Trâsh! Unadulterated trash!" These are the words the present writer wrote on the cover of one of the October magazines. A traveler had left the magazine as he took his departure from the Pullman car at Ogden. This on-going traveler picked it up, read three short stories in it, and glanced through the others. Positively, there was nothing in it worth reading. It was not worth the attention of a few idle moments. There are good stories in the magazines, and it is restful and helpful to turn to them, now and then, and away from the more solid and culturai reading. The magazine to which reference is made is The Argosy, published by the Munsey Company. It is read, of course, by thousands of people, else would that company not publish it. If the numbers for other months are similar to the one for October, we wonder why people buy it and read it in an age where there is much good fiction. They who write such stories and they who publish them are not making much of life.

A few days before the present writer took the train for the East, recently, the effort to cultivate a taste for and disposition to buy California raisins and prunes was inaugurated by certain business houses. Our query, then, was, why raisins that could be sold for five cents for a pound package had heretofore been selling for fifteen cents a package, and never, it seems, for less than two for a quarter. Some one must have been making a big per cent on raisins, even if this low price is a first-cost price. But what does the rush for raisins and prunes at five cents a pound indicate? It indicates that California people would buy more fruit if they could get it at a reasonable price. California is a great fruit country, but fruit costs more in the towns and cities of California than it does in the towns and cities of the East. The middle-men are making too much out of it. The average family in the cities deprives itself of fruit to a considerable extent because it is too expensive. In the interests of both the producer and the consumer, different conditions are demanded. This recent movement will not result in much permanent good if, after a while, old prices are to prevail. People who buy and eat the raisins, and prunes, and figs, and whatever may be marketed under this new movement for a time, will ultimately go back to other and cheaper articles of diet. What is needed is a movement that will put these fruits where they can permanently compete with other food products. This long-distance ed-

itorial note may be wide of the mark. But it states a difficulty which has long been in the minds of not a few Californians who have to live economically.

"She sits forever in the sun." So says a Union Pacific railroad folder concerning Denver. It is a question whether that is wise in its suggestiveness The cloud is as desirable at times as the sun is. Variety is the spice of life, climatically, as well as otherwise. The people of the Sacramento and San Joaquin valleys who get to Monterey bay during the summer season revel in the fog and the lack of sunshine. It is medicine for them. How delightful Denver is, nevertheless! A memory of past visits to that Colorado mountain region brought a longing for a brief sojourn there again, as the train carried the writer of this note Eastward on the main line of the Union Pacific. Time, however, would not permit it. Twenty-five years ago the hand which now holds the pencil first wrote concerning this mountain queen. The 18,000 population of that day has increased to something like 130,000, and Denver stands today as the center of one of the richest and most desirable regions of our great country. Beautiful for situation, beautiful for its homes, being mainly a city of brick and stone, ever may Denver lift up her eyes to the mountains whence cometh her help. Beyond the mountains we well know her eyes are lifted also, for it is a city of churches and of all those institutions and interests which are for the extension of Jehovah's rule over the earth.

The monthly magazine which has been attracting the greatest attention of late is Everybody's. The circulation has climbed from 150,000, during the last few months, to 550,000, and it is confidently expected that a million copies will soon be required to meet the demand. It is because of the articles by Thomas W. Lawson, of Boston, on "Frenzied Finance." His disclosure of the methods of some of the men who have, in recent years, piled up immense fortunes, is an eye-opener to the average man and woman. It is a graphic account of some of the greatest crimes of the age by men who may have kept within the bounds of the law, but who have ascended to their gilded pinnacles over the ruined fortunes and lives of thousands of others. Let the revelation go on, and then when the public has been prepared for it, let the cases come into the courts. The guilty parties may not be branded therein as criminals, but public opinion will so brand them, if we mistake not, and that this be brought finally about, which will make it no longer possible for men to so deal with their fellows. It is not surprising that Mr. Lawson himself should have had letters of condemnation from Sing Sing for the part he unwittingly played in the deals which sent many to ruin. Were such a thing possible, communications might be expected confidently from the abode of ruined souls in the life beyond.

Notes.

The meeting of the American Board at Grinnell, Iowa, was pronounced by the Rev. Dr. Noble of Chicago the best meeting ever attended by him.

The election of the Rev. Dr. Washington Gladden as moderator of the Congregational National Council was a deserved recognition of services such as few men of the present age have been permitted to render to mankind. Dr. Gladden stands for all that is for the betterment of the world, for all those interests which are the welfare of men here and hereafter. On the floor of the Council there came from some an appeal for the election of a layman in order that there might thus be more recognition of the laity; but largely the opinion was that Dr. Gladden is pre-eminently the man of the hour and that the choosing of him would put recognition where it would in the midst of problems which confront the church and the world be most vitally influential.

The new provision made for the election of corporate members of the American Board of Commissioners for Foreign Missions at the recent meeting at Grinnell, Iowa, will give one member to every local association of Congregational churches which numbers not less than twelve churches. Each State association will have one member and one additional for each ten thousand members or major part thereof beyond the first ten thousand. In addition to the membership thus constituted there will be 150 members chosen at large. The report of the committee provided for a corporate member for every church contributing annually $1,000 or more to the American Board treasury. By amendment this was stricken out; but the number of members to be chosen at large was increased from the committee's recommendation of 100 to 150, and with the thought and statement that this would permit the special recognition of churches giving $1,000 or more. Men holding commission as missionaries are to be corporate members after seven years' service and so long as they hold such commission. The clause limiting membership to five years applies to the present members as well as to all who shall be elected hereafter. Persons are, however, eligible for re-election.

The Bystander.

About Newspapers.

The newspaper is an index of a city's character and spirit. The newspapers of New York reflect the New York spirit. The papers of San Francisco reveal the real San Francisco. They are the flags of the people's ideas, standards and conduct. When Lyman Abbott visited Los Angeles he was favorably impressed by The Times. When he reached San Francisco he was unfavorably impressed by the Call, the Chronicle and the Examiner. He called them unenterprising.

Did he live in San Francisco he would very likely change his estimate and place the blame, not on the newspapers, but on the people. The Bystander is not apologizing for San Francisco papers, but he believes the editors here are far better fitted to decide what the people want than an editor who lives in New York. The people want scandals, prize fights and "stories," and they get them daily, not necessarily because the editors want to give them, but because the people demand that sort of thing.

The great majority of men are vulgar in their tastes and feed upon commonplace, therefore the men who do the literary cooking, prepare dishes for such palates. The English press is quieter in tone, more genuine, more substantial, than the American press. There are very few cartoons and the headlines are not startling. There is no yellow journalism in London. Only the lower class read the Sunday paper. The best papers do not publish a Sunday edition. The only notable exception is the Times. The editorial of the London daily is usually well worth reading. The leaders of the Times, Telegraph, Standard and Chronicle are the makers of public opinion.

The attention given to the religious news is far greater than in our papers. When General Booth made his famous motor-car tour through England every great daily in London sent a reporter with him. The Daily News gives a column every day to religious work. It has an immense circulation. The Brooklyn Eagle, it should be said, has built up an immense circulation among church people of America because it has given so much attention to religious news, especially in its Monday edition. It is sometimes said that the English papers lack enterprise. But what is enterprise? Is it loudness and color and extravagance? Is it yellow reports of sensational doings? What papers have shown the most enterprise during the war between Japan and Russia? The Bystander talked with the captain of the ship sent out by the London Times and knows something about the enterprise of that old conservative paper. Whence comes the authentic news from the front? Does it not come by way of the great London papers? Enterprise may be misunderstood. The most enterprising paper may be the conservative, clean, reliable sheet, which commands attention, not by what it publishes, but by what it does not publish.

Religious Papers.

In the United States the religious or denominational paper has had a struggle for existence. Papers like the Outlook and Independent have abandoned the field of denominational journalism and entered the general field of higher journalism. Every denomination has on its hands certain small, struggling, half equipped papers, which eke out a miserable existence.

London Nonconformists have several great papers. They are printed on poor paper and unattractive in appearance, but very readable, and they never have any trouble about support. They do not appear before the congregational unions begging for bread and asking people to subscribe for them—a policy which will kill any paper.

Among these papers might be named The Christian World, the British Weekly, The Examiner and the Commonwealth. These publish sermons often in full and report columns of church news. They are ably edited because the men who do the work are well paid for their labor. Dr. W. Robertson Nicoll receives a large salary for his editorials in the British Weekly, while the advertisements in the Christian World amount to an immense income annually. The church life of London would be very seriously damaged if these great papers should be withdrawn. It would be like pulling down the Union Jack from the House of Parliament, because they are the recognized banners of the church.

A GREAT RELIGIOUS COUNCIL.

The National Council of Congregational churches, which meets every three years, is one of the great religious gatherings of this country. It is now in session at Des Moines, Iowa.

The program for the session of eight days provided for the presentation and discussion by some of the ablest men in the denomination of many of the great questions of the day.

The Continuous Leadership of the Holy Spirit.

The first address last Friday after words of welcome by Governor Cummins of Iowa, and by others, was by the Rev. Dr. A. H. Bradford, the retiring moderator. Dr. Bradford's subject was, "The Continuous Leadership of the Holy Spirit." After setting forth the progress of the ages along certain lines, he said in part:

"Let us now seek the explanation of these facts. What has wrought such transformation in ideals, institutions, interpretations of truth? Shall we say that they are the result of evolution? That will depend on our definitions. If from our conception of evolution we exclude the spiritual factor, the answer will be inadequate: but if we believe that the power which impels evolution is the Spirit of God, then the reply may easily be accepted. Is the progress of the world in the direction of spiritual ideals to be ascribed to the action of mere force? Then we have to explain how darkness always opens into light; and how that which is unintelligent, and without love has steadily pressed toward intelligence, harmony and brotherhood. But it may be said that the universe is spiritual, and that evolution is a passage of a spiritual body along its inevitable way. Then we must reply if the race has always moved along spiritual lines, toward a goal so nearly divine we must assume that the power which is impelling or the attraction which is drawing is God, the Spirit. The only hypothesis that at all explains the historic process is that of the presence and power of the Spirit. Who knows but that he may be the essence of gravitation? Who knows but that in the last analysis gravitation and love may be found to be identical? the one binding individuals into harmony and the other holding the constellations in their orbits. At least we may be sure that he who created the heavens and the earth has never forsaken them, and that evolution is the cosmic tide sweeping over the universe, and down the ages in response to divine attractions.

"We are now face to face with a sublime fact. The Spirit of God is a constant factor in human life and history. He has always led the procession of humanity. He is the fountain of inspiration, the revealer of truth, the cause of progress. History is the Spirit realizing himself in human life and institutions. If this faith is well founded what may be expected in the future. Then there may yet be expansions of knowledge of which the most sanguine had never dared to dream; then other inspired men may be expected; then such visions as ancient seers were not fit to receive may yet be disclosed; and then the future may show such

consecration and heroism, such whiteness of soul and such splendor of sacrifice as were unknown even in the most heroic ages. Literature is the expression of spirit, and therefore as the spirits of men become more harmonious with the divine literature will be richer and more evidently inspired. The presence of the Spirit is the prophecy of a time when nations, laws, society, institutions will become more Christian; when selfishness will no longer dominate the social order; when impurity will no longer either cloud the intellect or corrupt the heart; when strife and war will cease and peace and love prevail.

"What should be our attitude in the presence of these august anticipations?

"A mountain makes a man humble; so does on elemental truth. Let us bow our heads as Isaiah did when the glory of God filled the temple. We have thought of him as beyond the stars, but he is nigh us, even in our hearts. We have thought of him as speaking to the prophets and apostles, but now we know that he speaks quite as distinctly to us. We have thought of him as in the Council at Jerusalem: let us now think of him as in the Council at Des Moines.

"Our attitude should be full of expectancy. Who can tell at what hour some new and marvelous disclosure may be given to the world? God is about us in our infancy, and all our days. Moses heard one speaking from the bush; Elijah at Horeb caught the accents, of a still voice: Isaiah in the year that Ussiah died saw the Lord; Saul was surprised on an errand of honest but mistaken cruelty; John sitting by the Sunset Sea and looking toward Ephesus, heard a sound like that of many waters; Luther in the monastery learned that the just shall live by faith; Galileo, looking into the heavens, saw that the earth moved; Sir Isaac Newton, in the falling of an apple, caught a glimpse of an elemental law; James Watt in the rising of steam was taught one of the deep mysteries of the universe; Morse was shown that language might be made to pass along wires; Marconi beheld the currents of the air thrilling with human speech, and yet once more the promise of the greatest distinction that the Hebrew nation ever expected came as a surprise to a Jewish maiden. Equally marvelous revelations come to waiting souls in all the ages. Jesus will never be surpassed, for he teaches that no one should be satisfied with less than truth and right and love, but what shall be disclosed concerning God and the universe no one can anticipate. Nothing, henceforward, will seem incredible.

"God will manifest himself in his own ways and with increasing clearness as the years go by. No door or window should be closed. In the reverent consciousness that he besets us behind and before we should endeavor to be ready for the Spirit's voice whenever the Spirit shall speak. Why may not this church be a Pentecostal chamber?

"Thus we return to the point from which we started. The development of history has been in the direction of the spiritualization of men and institutions Along craggy and bloody pathways the race has moved but those pathways have always opened upwards. The seers and sages have spoken truths that have proven their divine origin by the experience of the race. We seek an explanation of these mysterious and hopeful movements and prophecies. Are they the efflorescence of the cosmic process? If by cosmic process is meant the result of a blind and purposeless force then we must turn elsewhere for an answer. Jesus told his disciples that when he was gone they would be under the guidance of a Spirit of Truth, who would lead in all truth and show things to come. He was with the fathers. He is with their children, and he will lead the races until all its members shall reach the stature of the fulness of Christ."

Secular Education Should be More Definitely Religious.

Among the able addresses on the opening day was one by the Rev. Dr. W. E. Barton of Oak Park, Illinois. It was a plea for religious education. Sketching briefly our public school system, and saying "Gladly we submit to it, and heartily we profess pride in the system, Dr. Barton continued:

"But what has the parent a right to demand that his child shall be taught? The course of instruction provided, doubtless. But what else, and to what end? The child may be taught to speak the tongues of men and of angels, and have all knowledge and understand all mysteries, and yet if there be no training of soul, no ideal ethics, no rock-bottom foundation for the development of character, it will all be sounding brass and tinkling cymbal.

"I do not a want sectarianism taught in the public schools; but there is religion without sectarianism, and our children ought to have the benefit of it. The years are passed in school within which occur the probabilities of that change which, as psychology teaches us is as normal as any other development of young life toward its maturity. It is not good pedagogy to ignore it; it is false psychology to pass it as if it were of no educational significance. The years of adolescence, in which we give our children over, body and soul, to the public school system, ought to be utilized for the transformation of character. This is good public policy, and to fail to do this because the people of our great country are not agreed on all minor matters of religion, is to cut off the foot to cure the corn.

"I utterly repudiate the notion that our little ones may properly be taught about fairies in the kindergarten, but that it would be an intrusion of sectarianism to tell them of Jesus, and his blessing of the children. I have no patience with the notion that it is very important for our boys and girls in the grammar school to learn about the gods of the Teutons and Scandinavians, but highly dangerous to teach them about the heroes of the Old Testament. I cannot bring myself to see that it is an indespensible part of a liberal education that our young people in the high schools should know all the scandals of the Greek gods and Roman myths, but not at all profitable for them to be instructed in the life and work of Jesus of Nazareth, who was, apart from any sectarian question, the greatest of all characters in his relation to modern civilization.

"It is possible to teach some things about botany with no material at hand save cut flowers in vases or underneath the microscope; but the modern method, the scientific method, concerns itself also with the root and seed habitat. I submit that a scientific study of ethics, suited to our public schools, demands at least the mention above a whisper of the name of the author of the Beatitudes. Also I suggest that a student can learn Greek as well, and history as important, when reading of Paul's shipwreck as of Xenophon's march of the ten thousand; I do not mean that I would cast out the Anabasis, I mean that the record in Acts is as good history and as good Greek, and is as likely to be referred to in conversation, or encountered in good literature or in foreign travel, and is as important a part

of education. And, when it comes to a study of ancient literature, as literature, there are portions of the Bible which have a right to be counted essential to a good common school or high school education. They should be treated as other literature, and not as material for sectarian instruction. We shall some day learn, that in this country, where the minority rules, we cannot afford to leave our public schools where at present they are standing, with reference to ethical and religious, not sectarian, instruction. Non-sectarian they ought to be and must, but godless or pagan or non-ethical they need not be, and we shall sin grievously against our children, and yet more against the children who have no proper home influences,, if we permit them so to become or remain. To teach boys to read and then furnish them only yellow novels to be read, is to raise up young desperadoes, in whose preparation for the gollows the public schools bear an unintending share."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

In Ninety-Fifth Annual Session.

The first foreign missionary session organized in America, the American Board of Commissioners for Foreign Missions, held its 95th annual meeting at Grinnell, Iowa, last week.

Usually the meetings of this great missionary society are held in the far East. A meeting so far West as Grinnell brought out a large and interested attendance from the middle West and it proved one of the most important in its effects.

The most interesting session attended by the present writer was that of Wednesday evening, when addresses were made by President King of Oberlin College, Rev. C. R. Brown of Oakland, California, and President Capen of the Board. Throughout it was a strong plea for Christian missions. President King considered the significance of missions to the college-trained man, showing how missions deal aggressively with the most fundamental and supreme interests of life, an interest that the true college in its recognition of the whole man must stand for. A faith, he said, essentially religious, logically underlies all our reasoning, all work worth doing, all strenuous moral endeavor, all social service. Considering the person of Christ and the relation of missions to him President King said: "Nothing is so vital as devotion to such a personality, nothing so priceless as the riches of such a personality, and nothing so inclusive of all good as loyalty to him."

The Rev. C. R. Brown spoke on "The New Pacific and Missions." Men of moral vision he said had been steadily going West for ages. Instances: Abraham, Paul, the missionaries of the first few centuries of the Christian Era, the Pilgrims, and later they who carried the gospel from our Atlantic to our Pacific shores.

The changes across the Pacific were noted in a graphic manner and it was said to behoove us in view of these changes, intellectual and moral to look out wisely from our place by the golden gate. In those lands across the sea it was said people need our best and in view of Christianity's magnificent past the church of today was urged not to falter.

President Capen closed the impressive service with an address on "Disloyalty and the Remedy." He said that there was an unwillingness on the part of many members of the churches to accept the teaching of Christ that he came to found a universal kingdom. Many say unblushingly that they do not believe in foreign missions. "Shame on the man," said Mr. Capen, "who having a religion which having cost him nothing is unwilling to share it with others." An honored pastor was quoted as having said recently that five-sixths of the men in the churches do not believe in foreign missions. This was thought hardly possible, and yet it suggested a condition which must be remedied.

The remedy for this disloyalty was to be found, said the speaker, in re-defining discipleship. You must preach stewardship more than you do said this consecrated business man to the preachers who were in attendance. The question is not how much of mine I will give to God, but how much of God's will I keep for myself. And it should not be forgotten that the words "Go ye and disciple all nations," were not a wish; they were an order.

This was said to be as never before an age of young people, and the high importance of training the young in the world-wide views and in giving was dwelt upon. Modern psychology shows that the most enduring and vital impressions are made on a life before it is twenty-five.

The newly-elected Home Secretary, the Rev. Dr. Cornelius H. Patton of St. Louis was present and by his brief remarks, showing ability and consecration, commended himself at once to the assembled representatives of his wide constituency.

Seattle with enthusiasm invited the Board to meet in that city next year and the whole Pacific delegation joined heartily in the invitation. The voice of the meeting was for Seattle, but the decision rests with the Presidential Committee.

A great event to be celebrated in 1906 will be the 100th anniversary of the memorable haystack prayer-meeting at Williamstown, Mass., out of which grew our foreign missions.

Certain changes made in the by-laws of the Grinnell meeting will bring about marked changes in the composition of the Board. From now on there will be no life members, but membership will be election for a period of five years. Members, however, will be eligible for re-election. The change was opposed strenuously, but carried by a large majority.

Acorns From Three Oaks.

Aloha.

Roosevelt Not the Only Strenuous Man.

It takes a strenuous layman to keep up even a fair attendance on the various meetings a village pastor announces. No wonder the pastor adds a grim remark, "It is so good to have some place to go to." Sunday, a. m., preaching (good preaching, too.) Sunday-school and the "Home Department." At 3:30 p. m., Rev. John W. Dinsmore, a sturdy and eloquent Presbyterian, preached in Souse's Hall. A sermon worthy to follow the gifted Rader and the patriotic C. R. Brown in the same gifted room. Union Endeavor service in the evening in Christian church in behalf of the San Francisco Christian Endeavor Hospital. I enjoyed children's prayer-meetings when a child, but the customs of that day did not develop such young men as plead eloquently for this useful and practical outcome of C. E. organization. It will go far to take away the reproach of some that the C. E. is only a goody-goody

talking organization. This new charity is not a donation, but an investment. If I were in need of a hospital I'd rather go to the simplest room, with barest furniture, provided I might have Christian skill than to the most luxuriously appointed hospital where they were only scientifically interested in my case, and perhaps counting my heart beats in hope of an early autopsy to find the secret of curious symptoms. And this perhaps in my hearing. Our regular evening service consisted of special music, choice, crisp Christian readings and recitations and a ten-minute sermon. Let me not forgot the ingenius youth from the prairies of Minnesota, who warmed old Minnesota hearts by his loving lay exhortations. Did this close the strenuous Sunday? No! We organized the "Men's League," of which "more to follow." Now a large Saratoga contingent from all our churches are on the cars en route to the supervisors' office to back up by presence and words our written protest against the granting of a saloon license. What a commentary on our Democratic-Republican institutions that busy and reputable citizens must leave their business, their homes, their ranch labors again and again, perhaps at the busiest season of the year, to protest against the granting of a license to men whom the authorities have once refused a license already, men whose petition is signed fraudulently in behalf of a disreputable and damaging business. After the interview with the county lords a sweet old Quaker is to read the pastors an argument for peace. Forty thousand of them lie bleeding on the battle fields of Manchuria. A hundred thousand mourn in Japan and as many more in Russia, families who neither know nor hate each other. Tonight the Republican candidates expect the strenuous Christians to turn out at Souse's Hall and cheer for "Roosevelt and the rest of the ticket." Tomorrow the ladies missionary meeting begin the study of China and sip Chinese tea. Men invited. Wednesday the Cupertino Guild adorn their sweet sewing charity with grace, music and cake. Saratoga invited. If there be any time or strength left the Junior and Intermediate Endeavorers follow their regular Thursday after-school meeting with special social hour. Dear hopes of the church, we ought to drink their ambitious lemonade and cheer their progress. Whether there'll be any special business at the regular Thursday evening prayer-meeting deponent saith not. Unless special meetings are called Friday may be used by the strenuous layman for the ordinary duties of life, but there is no loose gown and slippers for the weary man at evening, for the Ladies' Aid society has an entertainment in Kane's Hall for such as are able to go. Shall strenuous saints rest with the school children Saturday? Alas, the lassies and lads have a county Christian Endeavor convention at Santa Clara with a program which appeals.

Your scribe sits down to write that any home-hunting tourist or far-away ranch dweller who longs for a home where something is doing in society may find it in the Saratoga foothills. This "disjointed, dislocated affair" of an acorn drops at San Jose with the information that the disappointed license-seekers, scenting defeat recalled their application. No liquor is sold legally at Saratoga. The mistaken Japanese who thought they could run a blind pig in connection with a laundry dropped $75 of their profits in a useful fine and promised to quit. Better fight Russians than aroused Saratogans.

An Explanation Which Explains.

This multiplicity of services, all Christian and all useful explains why some services are not so thronged as they once were when the preaching services and one social prayer-meeting were all the town afforded. The kingdom is coming and many of these services promote it.

A Useful Association.

The constitution of the Northern California Association declares it the duty of each pastor, the Sabbath before the Association, to pray for the Association at the morning service. Grace to those who have parts there. Grace to the entertaining church. Grace to any who give a cup of cold water to the King's messengers.

IN THE FOOTSEPS OF ST. PAUL.

Rev. R. B. Taylor.

It was at Malta that the Sunday-school pilgrims first crossed the track of the great apostle. St. Paul's bay is on the north shore of the beautiful and historic isle, and is a bold indentation, with a small island called "Solyman" at its mouth.

Our good ship had dropped anchor under Fort St. Angelo, in the deep, calm harbor of Valetta, about 6 a. m., March 23rd. The picturesque capital lies on a high ridge, along which runs the main street of the city. The lateral streets are steep and stony,—mostly stairways. When Byron departed from Malta, he wrote :

" Farewell, ye cursed streets of stairs,
How surely he who mounts you swears."

Being Sunday-school delegates, we did not "swear," but, on the contrary, enjoyed the picturesque, half-oriental city, with its herds of goats climbing the stone stairs to furnish fresh milk to the inhabitants, with its population of light-hearted Italians, speaking the Arabic tongue, and with its charming blending of landscape and water views.

Without waiting to study the city closely, we took the train to Citta Vecchia, the ancient capital. The compartment cars were crowded,—extra trains were running, and the conductors had to stop the trains to collect the tickets.

It was announced by the management that not more than forty carriages could be obtained at Citta Vecchia for the proposed drive to St. Paul's landing place. To compensate for this, the captain of our ship had promised to sail around so we could see the bay, on leaving Malta in the evening. Some of us were not content, however, to forego the pleasure of standing on the very shore and studying the scene at our leisure.

Upon landing at the old capital, we sought out a carriage. My friend, Mr. McVey of Los Angeles, who was to negotiate for a rig, was seized by a frantic driver, and before he knew where he was, he found himself almost in his carriage. His Americanism being aroused, and noticing that the horse looked jaded, he declared his independence of the strenuous Jehu, and finally secured a conveyance more to his liking.

I wish I could adequately describe that drive of five miles over the old Roman road, between diminutive green and purple fields, beneath a California sky, with ancient ruins and historic buildings in view, and, best of all, the Mediterranean's blue waters glint-

ing in the sunshine, while St. Paul's bay, with its halo of sacred memories, came inland to greet us.

Malta is an island of rock. So scant was the soil that the Knights of St. John brought ship-loads of earth from Sicily to make the fields fertile. The farms are like gardens in size and fertility. Yellow stone walls about six feet in height separate the tiny fields and make the island seem a pile of stones, from certain points of view. But, when one stands on an eminence, the green and flowery fields are seen to nestle in the protection of the stone walls. The effect is indescribably beautiful. A lady in our party said the effect was like "pongee silk trimmed in dark velvet." We saw few houses in the country, though Malta is the most densely populated portion of Europe—2,000 to the square mile. We noticed men plowing with the old-fashioned crooked stick, with a cow for motive power. We noticed women reaping wheat by pulling it up by the root,—the root to serve for fuel. But our interest culminated when we reached the shore and looked out across the bay. With my camera I caught a ship near the entrance to the bay, where the "two seas" meet.

How vivid and accurate did Luke's account seem! The whole scene was reconstructed by the imagination, with the setting of creek and island and rocky shore just as in Paul's time. We seemed to see the Alexandrian grain ship,—its rigging gone, its crew and passengers worn, but hopeful, while the relentless Euroclydon, somewhat abated, was still driving the hapless ship. "And when it was day, they knew not the land ; but they discovered a certain creek, with a shore into which they were minded, if it were possible, to run the ship." They failed to reach the creek, but coming into the lee of the small island, "where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmovable, but the hind part was broken with the violence of the waves."

We imagined we saw the swimmers cast themselves into the boiling sea, and "the rest, some on boards and some on broken pieces of the ship, and so it came to pass that they escaped all safe to land." Meeting a few more pilgrims, we gathered in a group and read the narrative from Acts xxvii and had prayer. Never before had we stood on soil made sacred by the footprints of an apostle. We had not yet been among "The Holy Hills," and the impression upon our minds was profound. We wanted some memento of the place. No garrulous venders of antiquities were here to molest us. A few sticks were all we wanted, as it was in gathering sticks for a fire that Paul was bitten by the viper, and so rendered conspicuous in the eyes of the natives.

"And the barbarous people showed us no little kindness," wrote Luke. They received no little kindness from Paul, for the father of Publius, "the chief man of the island," was cured of fever, and "others also, which had diseases in the island, came and were healed." Three months did Paul tarry here, and then departed on another Alexandrian ship for Rome. The natives celebrate the 10th of February with great festivity, as the day on which Paul was shipwrecked. A. D. 58 is the traditional year of his coming, and, according to a local guide book, the apostle "converted the natives to the Roman Catolic faith."

The coming of a United States gunboat to an Eastern port is often a memorable event, and has frequently accomplished great good. More momentous far was the coming of that grain-ship to be wrecked on the rocky shore, those centuries ago, for a certain prisoner named Paul was on board. His memory is kept green to this day by cathedrals and statues and grottoes and many traditions. The proudest name a Maltese mother can give her son is the name of the apostle to the Gentiles. Malta was the home of the Knights of St. John and the shield of Southern Europe against Mohammedanism in the middle ages. A Christian nation, England, controls the island today, and the time may come,—WILL come,—when the religion Paul preached shall dominate the island, which is now under the Roman priesthood. At the setting of the sun we caught a parting view of St. Paul's bay from the hurricane deck of the ship. A heavy cloud was hanging over it, and soon the darkness hid the shore from our view. "Paul's entrance into the haven above was not as a shipwrecked prisoner, but as a conqueror, to receive his crown."

Such were some of the thoughts we had as our ship turned its prow eastward.

San Diego.

JOHN WESLEY AT WORK.

By Rev. Chas. G. Paterson.

The diary that John Wesley kept is different from the diaries kept by Brainerd, McCheyne, Amiel, and others, in that, while those of the latter are records largely of thoughts, moods and frames, that of the former is almost entirely a record of work. To the excellent abridgement of Wesley's "Journal," lately published, there is prefixed an appreciation by Augustine Birrell, in which he says : "He began his published Journal on October 14, 1735, and its last entry is under date, Sunday, October 24, 1790. Between those two Octobers there lies the most amazing record of human exertion ever penned or endured." That is very strong language, but a perusal of the book will convince one that it is not an exaggeration. A consideration of John Wesley at work must involve references to his early rising, his traveling, his audiences, his improvement of odd moments, his vigorous old age.

Wesley was an habitual early riser. From the time he was twenty-five years old until he died at the age of eight-eight he rose every morning at four o'clock. He made this his practice for three reasons: because it was good for his health; because it began the day with an act of self-sacrifice; but especially because he wished to preach early in the day, before the people had to go to work. When he went to Georgia in the beginning of his ministry, and for over fifty years afterward, he preached, often daily, at five o'clock in the morning. This he did in the winter as well as in the summer, and he never lacked a congregation. He tested the zeal of his hearers by their attendance on this service, and declared if they did not attend they were indeed a fallen people. He makes an appeal to all preachers to exhort their congregations to repent and do the first works; "this in particular—rising in the morning, without which neither their souls nor bodies can long remain in health."

Such an early rising required early retiring, and half past nine in the evening found Wesley in bed. This was closing the day with an act of self-sacrifice, for he would dearly have liked to sit up late for reading and study. But his motto was, "I must work the works

of him that sent me while it is day;" the motto of Samuel Johnson, Scott and Carlyle.

The distances traveled by Wesley are almost incredible, when we remember that there were no railroads, few good roads of any kind, and that in consequence nearly all his journeys were performed on horseback. Every year of his life as a preacher he thus traveled between four and five thousand miles, and twenty-one years before his death he records the fact that he had ridden on horseback above an hundred thousand miles. Some years he covered eight thousand miles, during which time he preached some five thousand times annually, or an average of ten times a week. These were his banner years for activity; but in the ordinary course of his work he visited all corners of the three kingdoms, and "paid more turnpikes than any man who ever bestrode a beast." With quite pardonable pride Wesley gives some of his record rides. Weather never was allowed to interfere with his traveling. He would boldly venture out in the Lord's cause when brave enough fellows would hardly go with him for money. Through rain and snow, heat and flood he went to keep his appointments; and down in Cornwall once he preached in the open-air, four times a day, for eight days in succession, and once to thirty thousand people. "But my strength was as my work. I hardly felt any weariness, first or last," he writes.

The audiences that Wesley addressed were often hostile when he began to preach, but his eloquence, earnestness and humor always enabled him to manage them. The trying thing about his audiences was not that they frequently pelted him with sticks, mud and rotten eggs, but that they were so large. Many times do we find it stated that the building was packed to suffocation, making the room as hot as an oven. The result was, a severe physical strain, all the more dangerous because unheeded under the excitement of the occasion. But the greatest drain upon Wesley's vitality came with his field-preaching. At first he could scarcely bring himself to this; for, as he says, he was then such a stickler for decency and order that he almost thought the saving of souls a sin, if it had not been done in a church. In fact, when he was seventy years old he declared: "To this day field-preaching is a cross to me. But I know my commission, and see no other way of preaching the gospel to every creature." And so for half a century Wesley proclaimed the glad tiding out of doors, in sun, rain, wind and snow, to audiences varying from three thousand, the first time he did this, to a gathering of twenty-five thousand whom he thus addressed at the age of eighty-six. It is a magnificent record. "Literature has no other such record of personal endeavor."

Rest for Wesley was not found in cessation from labor, but in change of employment. His odd moments were always used for something. While he was riding on horseback he was reading. He gives this as the reason his horse never stumbled to amount to anything, because he rode with a slack rein, being busy with his book. "History, poetry and philosophy I commonly read on horseback, having other employment at other times." That is a delightful feature about Wesley: he was broad in his sympathies, interested in everything that concerned his fellow-men. He read the classes, and expressed his delight in them, and indebtedness to them; and on books and art in its various forms he passed kindly but fearless criticism. The odd hours between his arrival at a place and the time to preach he employed in correspondence, writing up his journal, long walks sight-seeing, or reading. By using occasional free days he prepared a history of England and another of Rome; a French, a Latin, and a Hebrew grammar; notes on the New Testament; pamphlets, criticisms and sermons. He asks the question: "Why do persons who treat the same subjects with me, write so much larger books?" And he answers: "Of many reasons is not this the chief—we do not write with the same view? Their principal end is to get money; my only one, to do good."

Until the end of his life Wesley was vigorous and active in good works. It is a tonic to read the entries he makes in his journal as the birthdays of his old age come around. Take this one for a sample: "I this day enter on my eighty-fifth year: and what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also. How little have I suffered yet by the rush of numerous years. I find some decay in my memory, with regard to names and things lately past; but not at all with regard to what I have read or heard twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite; nor do I feel any such thing as weariness, either in traveling or preaching; and I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever." For his wonderful vitality at such an age he gives God the praise, and attributes it first of all to his goodness, in answer to the prayers of others. But he recognizes secondary causes, and in reading over these we have so many side-lights cast upon John Wesley at work. They are these: Constant exercise and change of air; never having lost a night's sleep on land or sea, since he was born; having sleep at command night or day; rising constantly for more than sixty years at four in the morning; having preached constantly at five in the morning for above fifty years; having had so little pain, sorrow, or care in life. Such was John Wesley, the most strenuous person of his own, and perhaps any age. Having served his generation and his century by the will of God, he fell in sleep March 2, 1791, almost his last words being, "The best of all is, God is with us."

San Anselmo, Cal.

A NOBLE EXAMPLE.

C. H. Wetherbe.

It seems to be true that there is not in all history so commanding an example of sweet-spirited continuance in a career of high devotion to God, while smitten with a most profound disappointment because of being denied of a long-coveted favor, as is seen in the case of Moses. For many years he had most fondly anticipated the joy of entering the promised land. He had passionately prayed for such a realization. Note the intense fervor of these words: "O, Lord God, thou hast begun to show thy servant thy greatness and thy strong hand; for what God is there, in heaven or in earth, that can do according to thy works and according to thy mighty acts? Let me go over, I pray thee, and see the good land that is beyond Jordan,—that goodly mountain and Lebanon." But God would not grant this burning desire. He told Moses to cease praying for that blessing. Then God gave him this command: "But charge Joshua and encourage him and strengthen him, that he shall go over before this people, and he shall cause them to inherit the land which thou shalt see." Who can es-

timate the feelings of the greatly disappointed Moses? His sadness must have been most profound. How natural it would have been for him, constituted as fallen human nature is, to say that he had not the heart to encourage another man to enter the glorious land, while he himself was denied the privilege. If he had been just like many of God's professed followers in these days, he would have refused to help one to a place which he himself could not enter. But Moses set a model example for all the world by heartily giving Joshua encouraging and strengthening words, preparatory to taking possession of the goodly Canaan. He would not allow his own bitter disappointment to hinder him from continuing to loyally serve God by cheering the soul of God's servant, Joshua. Moses was ready to use his own large experience of the grace of God as a stimulating aid to the young Joshua. He did not become sour and sullen. With a cheerful face he spoke gladdening words to his successor. This model example should be closely imitated by each of us.

SOUTHERN CALIFORNIA ASSOCIATION.

W. N. Burr.

The Pilgrim church, Pomona, entertained the Association this year.

The first session was held on Monday evening, Oct. 10. After a devotional service, the retiring moderator, Rev. E. F. Goff of Riverside, gave his address, which dealt chiefly with the present trend of Congregationalism toward closer organization. This movement the speaker warmly approved.

The annual sermon was preached by Rev. William Horace Day of Los Angeles. He referred to the present crisis in religion, which some have noted with gloom and forebodings, and out of which others have seen coming the signs of a higher development, and then urged that for such a time as this the dominant note of the preacher's message must be, "The Lordship of Jesus Christ."

Tuesday morning the Association organized by electing the following officers: Moderator, Rev. J. M. Schaefle of Los Angeles; assistant moderator, Rev. George Robertson of Mentone; scribe, Rev. N. T. Edwards of Whittier; assistant scribe, Mr. E. B. Dwight of Pasadena.

Rev. N. L. Rowell of Los Angeles reported for the committee on church comity, expressing hopefulness and recommending the formation of local federations. Rev. J. E. Cullom of the New Jerusalem church, Los Angeles, led the discussion, noting from his viewpoint the tendency toward unity, and declaring the basis of union to be "The Lordship of Jesus Christ."

Rev. G. F. Mathes, Ph.D., who for over five years has been at work on a typical Southern California home mission field where the heavy burden of reverses has been felt, spoke on "The Survival of the Fittest in Church Work in My Community." The facts brought out prove the wise use of home missionary money spent on fields where discouraging conditions prevail.

Rev. A. W. Doyle of Panama and Rev. E. R. Fuller of Bakersfield spoke of our work in Kern county, where settlements are calling for religious services that cannot be supplied by the present forces.

Among committee reports Rev. N. L. Rowell reported for the Sunday-school committee, recommending several progressive movements, among the rest a larger place given to Sunday-school interests on the Association programs. Rev. Wm. Horace Day, for the committee on education, spoke good words for Pacific Theological Seminary, merely calling attention to Pomona College, which speaks glowingly for itself to this Association. Reporting also for the committee on "Increasing Benevolences" Mr. Day called attention to the new "Calendar of Benevolences," a thing of beauty as well as of utility, which is being prepared for use in the churches of this Association. Rev. B. F. Boller, for the committee on Sabbath observance, recommended that a committee be appointed to work with similar committees of other bodies, looking toward the enactment of Sabbath observance laws; that ministers preach on Sabbath observance frequently; and that it be made the topic of the church and Christian Endeavor prayer-meetings at least once a year.

The Association was greatly favored in having at this meeting Rev. Howard W. Pope and Rev. William Newton, evangeslists sent out through the Northfield extension movement. The last three-quarters of an hour of the Tuesday forenoon session, were given to Mr. Pope, who gave an exposition of Isaiah liii, a royal tribute to the suffering Christ who is coming to his own as Lord of all. Mr. Newton sang the gospel very convincingly in the solo "The Print of the Nails in His Hands."

At the afternoon session Rev. F. S. Forbes of Los Angeles, reported for the committee on "Applied Christianity," in a forceful paper which pleaded for more of the spirit of Jesus Christ to be manifested in going out to seek that which is unfortunate and astray.

One of the most thoughtful papers of this Association meeting was that read by Rev. E. K. Holden of San Bernardino on "The Function of Congregational Councils." If in the light of a new day the old-time council is passing, let the Association become more a central working force before which matters that have been referred to the council shall be brought.

A paper by Rev. George Robertson of Mentone on "The Best Method of Systematic Beneficence" recommended some sort of envelope system calling for frequent, perhaps weekly, contributions to the benevolent societies, as better than to set aside one day only in the year for each object.

Mr. S. H. Herrick of Riverside, a member of the home missionary committee, spoke on "How and When Shall We Aim to Reach Self-Support?" It was thought that the question might be soon answered and laid aside, if the matter were taken seriously by ministers and churches and plans deliberately laid in each church looking toward this end.

Rev. C. P. Dorland of Long Beach, also member of the home missionary committee, followed with an earnest talk on the duty of the aided churches to assume self-support as soon as possible. Southern California has over 80 Congregational churches, 37 of them receiving aid from the Home Missionary society. It is proposed that the territory of this Association shall be divided into nine (9) districts, and that each of the nine members of the Home Missionary committee shall be given one of these districts, the aided churches of which he shall visit and urge them to do their very best for themselves, and all that ever can do so assume self-support as early as possible.

At the evening service Rev. Richard R. Meredith, D.D., of Pasadena, gave a masterly address on "The Church and the Children." "We are born little, we grow a great deal," said Dr. Meredith. "Men are made by training rather than by birth. The church's richest field, her grandest opportunity, is among the children."

At the Wednesday forenoon session Rev. C. P. Dorland of Long Beach reported for the committee on temperance. A strong plea was made to Christian voters of Los Angeles county to support the candidates for supervisor at the coming election who are known to be opposed to the saloon.

An admirable paper by Rev. J. H. Williams of Redlands on "The Present Status of Biblical Scholarship," was highly approved by most of those who spoke in the discussion, and Dr. Williams was asked by the Association to send the paper to The Pacific for publication. "True criticism is not a synonym of hostility," said Dr. Williams. "It has made definite and certain a large part of the Old Testament history; it has given us a progressive Bible; it has redeemed for us several books that were being almost dropped from study and use."

In a paper on "The True Test of Church Membership," Rev. Henry Kingman, D.D., of Claremont, noted the tendency to do away with credal tests for admission to the church, and approved some simple confession, such as acceptance of Jesus Christ as Savior and Master, and willingness to obey him. One of the marked features of this Association meeting came through this paper, and the matter will be prominent at the meeting next year.

The evangelistic committee reported activity during the year, one result being the coming of Revs. Howard W. Pope and William Newton from the East to hold "Northfield Extension Meetings" among the churches of this Association during the coming six months.

Supt. H. P. Case of the S. S. and Pub. Society, pleaded for more extensive Sunday-school work.

Rev. A. B. Case spoke of "Our Growing Spanish Work." "It is growing," he declared, "The field as well as the enlarged activity in the field. There are more unevangelized Mexicans in Los Angeles today than were there a year ago, many having come in from Old Mexico."

Rev. O. V. Rice of the Children's Home society spoke of the work that is being done for homeless children.

At the Wednesday afternoon session Prof. Brackett of Claremont gave an interesting report of Pomona College. The college is making headway every year, both in quantity and quality. Three years ago the freshman class numbered forty, this year eighty. One hundred and sixteen new students are enrolled this year, the number divided about equally between the preparatory and college departments. It might be thought that a Christian college would attract more young women than men, but of the 303 students enrolled this year 152 are men and 151 women. Every one of the last graduating class which numbered 23 members, is a professing Christian.

The "Narrative," or review of the churches for the past year, was read by Rev. Stephen G. Emerson of Pasadena. It showed growth both material and spiritual almost all along the line. The eighty Congregational churches of Southern California are hopefully pushing forward. And a new spiritual impulse seems to have been caught, that is no doubt largely due to the Northfield extension meetings held in Los Angeles last March, conducted by Dr. G. Campbell Morgan.

At the closing session held Wednesday evening, Rev. Howard W. Pope of the Moody Training School, Northfield, Mass., gave a stirring address on the importance of training church members for Christian work. The demand in this day is for skilled labor. The world is weary of incompetency. The speaker made a strong plea for a trained church as being quite as essential as a trained ministry.

One of the pleasures of this Association was the visit to Pomona College on Tuesday afternoon, the entire Association being shown the various buildings and later dining together at Sumner Hall. About 150 persons enjoyed this privilege.

IN QUEST OF THE BEAUTIFUL LIFE.

At one of the Northfield meetings this year, Mrs. Norman M. Waterbury showed how the life of a humble carpenter in San Francisco started a Japanese on a search for the beautiful life in Christ. We do not know the carpenter's name. Perhaps it may never be known in connection with this incident. But the story, as is comes to us in the Record of Christian Work, is worth repeating. Mrs. Waterbury said :

I want to bring you a little story which I heard at a vesper service in Appleton chapel, at Harvard College, last Christmas, a story which made a deep impression on me, and which I hope may mean something to some of you. Dr. Leighton Parks, formerly of Emanuel church, Boston, told us this story of a young Japanese who came to his study one day. The maid opened the door, and the young man entered very abruptly, and said : "Sir, can you tell me how to find the beautiful life ?" Dr. Parks answered, "Do you wish to talk with me about religion ?" "No, sir, I merely want to find out about the beautiful life.' "Have you ever read the Bible ?" "Yes, sir, I have read some, but I don't like the Bible." "Have you ever been to church ?" "Yes, I have been twice, but I don't like the church. I am trying to find the beautiful life. Many of your people,— the American people,— do just as our Japanese people do. They are bad ; they cheat and tell lies, and yet they are all Christians. That is not what I want. I do not want your religion. But there is something I want ; I cannot tell what it is ; I call it the beautiful life, and they told me perhaps you could tell me about it." "Where did you ever hear about it ?" "I never heard about it, but I saw a man in a boarding-house in San Francisco, soon after I landed,—a poor man, not an educated man like myself. I have studied in a university in Japan, and now am studying in one of your great universities. This was a poor man, an old man, a carpenter ; but he had what all my life I wanted. I have thought it might be in the world ; but I have never seen it in my own country. I will call it the beautiful life. How can I find it ? This old man went about helping everybody; he was always happy; he never thought about himself; I knew him three weeks, and watched him all the time, and I felt I must have what he had. I have seen other people who have had it, and I have seen some women in some of your homes who had it. I do not know what it is. It cannot be your religion, because you do not all have it." Then Mr. Parks read him the thirteenth chapter of first Corinthians, — that beautiful "love chapter" that means so much to us,—and asked, "Is that it ?" The Japanese said : "Yes, perhaps. It sounds like it; but how can I get it ?" Then Dr. Parks took that wonderful story of the perfectly beautiful life, and tried to tell him very simply, and said : "Now, you have just to follow that life." And then, as he was obliged to go, he gave him a copy of the

Twentieth Century New Testament. The Japanese asked, "Can you not give me a more modern book? You know, the Japaneses are very up-to-date?" But he said: "No, it is not in any other book, although I can give you some other books that will help you; but this is the one book you need. You must study it, and pray that light may be given you to live this beautiful life."

Dr. Parks heard nothing from the young man for a year or two, and then received a letter, saying: "I am called back to my own country to an important position. Before I go I must see you. May I call at a certain hour?" As he could not be at home at that time, Dr. Parks wrote that he would see him the following day. The following day came, but the man did not appear and he gave him up. The next day, just at noon, he burst in as he had done before, very abruptly, saying: "My train leaves at two o'clock. I must take that train to catch the steamer at San Francisco to go back to my own country. I have something to tell you." But he did not need to tell one word. It was all written on that radiant face. "Sir, I have found the beautiful life. I have found Jesus," he exclaimed, and then, unable to linger, he went back to his own country to tell the people of the beautiful life once lived here on earth and lived here again in the lives of God's children today.

AN EXPRESSION OF APPRECIATION.

N. E. F.

Nearly twelve years as pastor of one church would not have been a great record in the "good old times," but it means much in these days of constant, restless change. Anyone who had been present when Rev. H. F. Burgess attempted to read his request that the Auburn Congregational church accept his resignation, would have realized how deep is the bond of affection and sympathy between pastor and people.

During all these years he has been in and out among our homes, his heart ready with quick sympathy for our joys and sorrows. Very tenderly has he walked with the great number who have passed through the "valley of the shadow of death" during his ministry, and how many lonely hearts have blessed him as he brought the Father's message of comfort. Through winter's storms and summer's heat, by night or by day, he has been out on the King's business, and the "shut ins," the hospital patients, the prisoners in jail, can testify how he has heeded the Master's "inasmuch." The Sunday-school work, the Christian Endeavor sotties, Senior and Junior, the Boys' Club, all have found in him an enthusiastic leader and helper.

The entire community join the church in regretting the departure of this sincere Christian man, with his wife and little family from our midst, while we rejoice with them in the many advantages they will have in being near the center of things, both educational and religious.

AFTERTHOUGHTS.

W. E. E.

We are often in error as to who are our real friends. It costs something to be a partner in any worthy friendship.

One does well to be on his guard against easy, chance acquaintances who make no inquiries concerning you and no requirements of you.

He is an enemy, no matter how agreeable his companionship may be to me, he obstructs my pathway to a worthy end in life. He who speaks the false word, though it have in it for me the note of melody, is my real enemy.

He is a friend who makes clearer to me the pathway of life. He who speaks the faithful word, though it have in it for me the sting of rebuke, is my true friend.

Jesus Christ is such a friend. He comes to us with no false pretenses. He does not say: "Come unto me, and I will make life easy for you by removing all its hardships; by taking away all its tests." He says to us: "Come unto me; learn of me, and I will fit you to meet life's hardships with a brave heart; come unto me, and I will take the sting out of all necessary tests and enable you to pass through the varied experiences of life with contentment."

We are his friends on condition that we "do" his bidding. The religion that Christ came to reveal requires actual service. "This 'do,' and thou shalt live." "Ye are my friends, if ye 'do' whatsoever I command you."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

October 30.

Topic: Liberal Giving and How It Reacts. Prov. iii: 9, 10; 2 Cor. ix: 6-11.

God is a great giver and since man is made his image he cannot be in that image without he is a giver also.

The universe is a gift of God's love. Man's home, this lovely world, is God's gift to man, so is our life and the bodily frame that contains it. Creation is a gift and so is redemption and so will be the other life. A child once asked Henry Drummond, "What is God doing all the day?" He might have answered, "Just giving all the day"—the light, the air, the sunshine, the rain, the dew, everything that is needed for the sustenance and well being of this world. Nor is God the loser by his giving. He is not impoverished thereby, nor would he be the richer if he withheld his liberal hand. Nay, he is vastly the gainer by the gifts he has bestowed.

Man is everywhere in the Bible enjoined to give because the supreme author of the Bible knew it would be greatly for his good. Our heavenly Father knew what a mean, miserable, dwarfed and incomplete life a selfish one would be and therefore he has starred his revealed truth with a galaxy of reminders that man ought to be a giver. Nor are we admonished to give sparingly. The standard set us is that of liberality. It is not enough to give simply so as to say that we have given—we are advised to such large things in giving that we shall feel it or until it becomes a sacrifice, and we are then told that the rebound of it will be blessed. It is this particular phase of the subject that the topic holds up to view. "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst with new wine," and again as in Corinthians: "He that soweth sparingly shall reap sparingly, but he that soweth bountifully shall reap also bounti-

fully." This is a covenant promise and yet it is far from a form of "quid pro quo bargaining" as though one would enter into a business of giving for the purpose of large material returns. Such is not the meaning of the blessedness of giving. We are bidden, "Cast thy bread upon the waters: for thou shalt find it after many days," but that does not say or mean, in order that we may find it after many days. We are bidden "not to let our left hand know what our right hand doeth" in this matter of giving, yet the reward is sure. The liberal soul waxes fat and generosity reaps its own bountiful harvest.

This reaction of the spirit of giving takes on several forms. The generous soul is enriched in its essence. It develops in love and kindness; it grows more tender. Giving breaks up the ice of selfishness and sets the fountains of humanity flowing. Selfishnes is winter, while benevolence is springtime looking to a glorious summer and an autumn rich and rare. Liberality enlarges the soul, ennobles it and develops the divine image, bringing out the lineaments more and more of God, the great giver. Generosity writes its geniality upon the countenance. We say of the one who has grown in giving what a kindly face he has. How he beams upon us? His presence is a benediction. Ah, yes in this matter of soul essence "there is that scattereth and still increases, and there is that withholdeth more than is meet, but it tendeth to poverty."

Then there is a reaction in kind. We reap wheat because we sow wheat and we get of this world goods when we scatter this world's goods for the supply of others needs and for the spread of the kingdom of God. A generous merchant wins the hearts of the community. "That firm over there has helped our church, has contributed to such and such a needy family, has tried to further the interest of this or that good cause. I will open an account with that firm." On the other hand of that neighbor across the street one said when asked to assist a worthy charity. "I have enough to do to take care of myself; I sell goods cheap, come and buy." You say, "I do not care to trade with such an one any longer," and you close your account. Such instances are true to life. The public are attracted by the spirit of helpfulness and repelled by the reverse. It is not good business policy to be mean or parsimonious in this matter of giving.

One evidence of the coming kingdom is the steadily deepening appreciation of the grace of giving. It is fast becoming a doubtful aspiration to wish to be possessed of a colossal fortune or to die having great riches. Our captains of industry are becoming great dispensers. They feel that riches are a trust which is well nigh betrayed unless used for the common good. Millionaires are learning the blessedness of administering their own estates, and of considering themselves almoners of others. Giving is becoming a profession. Who shall say that those who are in it have not their own reward.

John, the beloved disciple, makes the generous spirit a test of the soul's abiding in God's love, "But whoso hath this world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how abideth the love of God in him?" and we know that all experience teaches that love's very essence is to bestow what it is and has. There is and can be no love where self is at the helm of the life. Thus in substituting charity for love in the thirteenth chapter of first Corinthians the makers of our authorized version gave us the best synonym of love in all the language. "Love seeketh not her own, rejoices with them that do rejoice and weeps with them that weep."

Church News.

California.

Cottonwood.—A general rally day was held on Oct. 2d—an entertainment by the little ones of the Sunday-school taking the place of the usual service. Although winter is approaching the attendance at the church services are increasing and that of the mid-week prayer-meeting fair.

Sierraville.—Mrs. Emma (O'Hara) Davis, one of the charter members of the Valley Congregational church, who with her husband was mainly instrumental in the organization, died at her home on October 10th at the advanced age of eighty-four years. Mrs. Davis was an active and earnest worker in this church and contributed largely in both time and money and gave the land upon which the church buildings stand, so to make a house of God possible. Mrs. Davis' gentle influence and wise counsel will be greatly missed by the Christian people of the valley.

Highland.—Some months ago The Pacific announced that this church intended to build a new house of worship in the fall. It looks very much like the realization of that plan now. At a specially called meeting of the church three weeks ago plans were adopted, a finance committee appointed and work begun by soliciting subscriptions. In two weeks all the required money was pledged with the exception of $750. This remaining amount it is expected will be realized during the next week or ten days. The new church is to cost $5,000 or $5,500, including the furnishings. Considering the fact that the orange crop brought a very low return last year the members and friends of this church have nobly responded to the call to "Arise and build."

Notes and Personals.

Rev. Harry Perks has been appointed the delegate to the General Association from the Adin church. A request is made that all mail for him be addressed (until Oct. 28th) to Congregational Headquarters, Y. M. C. A., San Francisco.

We would call the attention of our readers to the article in this issue entitled "In the Footsteps of St. Paul." Those who are interested in the life of Paul, the apostle, will find the article enlightening and helpful. We will publish from time to time other articles of interest by the Rev. Mr. Taylor, incentive of his recent trip to the Holy Land in attendance at the Sunday-school convention.

The schooner "Vine," which came up from the Micronesian Islands a few weeks ago, brought up a consignment of baskets, belts, mats, spears, paddles, models of canoes, beds, cooking utensils, etc., to be sold for the benefit of our American Board mission schools in the Caroline Islands. These articles will be found at the office of the American Board, 4th floor, Y. M. C. A. Building, and it is hoped they will all be sold before the holidays that the mission schools may receive the benefit as soon as possible.

Evangelistic meetings from Oct. 9th to 16th, were held in the Fourth church, San Francisco, under the

leadership of Rev. W. J. Speers. The meetings grew in numbers and in power and many testimonies of help received have been heard. Friday evening the talk was for men only and a deep impression was made upon all present. One young soldier begged for a similar meeting at the Presidio, and a high school lad pleaded that his friends might hear those convincing arguments for purity and righteousness. Mr. Speers works in harmony with the pastor in a natural and satisfactory relationship. He uses the stereopticon for the preliminary part of the service, with illustrated hymns and pictures from all parts of the world. Free-will offerings at the services met all expenses of this delightful and helpful series of meetings and the church feels stronger because of them.

INFORMATION REGARDING THE GENERAL ASSOCIATION (NORTH.)

The General Association of Congregational churches of Northern California will be held in the Third church, San Francisco, next week, beginning Tuesday, Oct. 25th, at 2 p. m., and closing Friday noon. The church is on 15th st., near Mission and is easily reached from the ferries.

All communications should be addressed to Rev. William Rader, Hotel Manhattan, San Francisco.

The church will do its best to accommodate all the delegates. Lunch will be served at the church Wednesday and Thursday.

Program.

General Association of Congregational Churches,

Tuesday, 2 p. m.

Devotional service—Rev. E. L. Walz.
2:30—Organization.
3:30—Reports of delegates to fraternal bodies.
3:55—Introduction of delegates from fraternal bodies.
4:20—Saratoga Missionary Settlement, Santa Clara Association.
4:45—Apointment of committees.
5:00—Adjournment.

Thursday Evening.

7:30—Praise service.
8:00—Associational sermon, Rev. L. D. Rathbone. Sacrament of the Lord's Supper.

Wednesday Morning.

8:15—Bible study. Prof. John Buckham.
9:00—Business.
9:30—Narrative of churches.
10:15—Discussion of the narrative, led by Dr. F. C. J. Baldwin.
11:00—Congregationalism and Evangelism.
(a) Report of committee on evangelism. Rev. W. J. Speers.
(b) Discussion, led by Rev. A. W. Hare.
12:00—Adjournment.

Wednesday Afternoon.

2:00—Woman's hour.
(a) Home missions.
(b) Foreign missions.
3:00—C. S. S. and Publishing Society. Rev. E. J. Singer.
3:25—Intermission.
3:35—C. C. B. Society. Rev. H. H. Wikoff.
4:00—A. B. C. F. M. Report by Rev. H. Melville Tenney.
Address, "The New Pacific and Missions," Rev. C. R. Brown, D.D.
5:00—Adjournment.

Wednesday Evening.

7:30—Praise service.
8:00—Anniversary California Home Missionary society. Addresses by Dr. Adams, Rev. J. R. Knodell, Rev. W. D. Kidd, Mrs. E. S. Williams.

Thursday Morning.

8:15—Bible study. Dr. Buckham.
9:00—Business.
9:15—Annual business meeting of the California Home Missionary society.
10:00—"Present Economic Conditions." Rev. J. H. Kimball.
10:30—Discussion.
11:00—"Influence of a Business Man in the Church." Gilbert Dexter.
11:30—Discussion.
12:00—Adjournment.

Thursday Afternoon.

2:00—Devotional service. Rev. F. H. Burgess.
2:30—"Religion of a Business Man. G. W. Dickie.
3:00—Discussion.
3:30—Intermission.
3:40—"Why Business Men Hold Aloof from the Church."
(a) "The Professional Man's View." J. N. Young.
(b) "The Business Man's View." B. S. Hayes.
4:20—Discussion.
5:00—Adjournment.

Thursday Evening.

7:30—Praise service.
8:00—Address, "Message from the East." Rev. William Hernon Hopkins.
Address, "Glimpses of London Religious Life."

Friday Morning.

8:15—Bible study. Dr. Buckham.
9:00—Reports of Delegates to National Council.
9:15—Address. Rev. W. P. Patchell.
10:15—Closing business.
11:00—Adjournment.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Some curious insurance is taken out by professionals. Kubelik, the violinist, pays a yearly accident premium of $1,500 on his bow hand alone on a $10,000 policy. If totally disabled, he will receive $50,000. Paderewski, the pianist, pays $4,000 a year on a $50,000 policy on his fingers. Josef Hofman also has his fingers heavily insured. Not long ago the young pianist hurt his hands in a bicycle tumble and received a check for a large sum from an accident company in Europe.

Snakes may almost be said to have glass eyes, inasmuch as their eyes never close. They are without lids, and each is covered with a transparent scale, much resembling glass. When the reptile casts its outer skin, the eye scales come off with the rest of the transparent envelope out of which the snake slips

His glassy eye scale is so tough that it effectually protects the true eye from the twigs, sharp grass, and other obstructions which the snake encounters in its travels, yet it is transparent enough to allow the most perfect vision.

Charlse S. Bash, a Fort Wayne merchant who suffers annually from hay fever, is avoiding his usual trip to Northern Michigan this year by breathing filtered air in his home. The air passes through a spray of water. He stays in his room and transacts businses by telephone. George Axworth, a citizen of Cleveland, has adopted another method. He will pass a week or so in the cold-storage plant of a packing firm there, having secured a corner where he may hibernate until September 10th, when the sneezeful malady will be no longer abroad in the land.

One divorce to seven marriages is the approximate ratio for Indiana during the past year. The percentage is higher in the rural districts than it is in the towns and cities. Owen County heads the list, with one divorce for every two marriages. Franklin County shows the most settled state of domestic affairs, with one divorce to thirty-one marriage certificates. In the majority of cases, proceedings were instituted on account of abandonment and cruel treatment, more than 2,000 of the 3,762 cases in the State being granted for these causes. Drunkenness was the alleged cause of 344 separations, and 29 were due to criminal convictions. Husbands were the applicants in two of the cases filed on account of drunkenness.

The oldest bell in the United States has been acquired by Governor Miguel A. Otero, of New Mexico, it having arrived recently at Santa Fe from Algodones. This bell was cast, according to inscription, in 1355, and is, therefore, 549 years old, antedating the discovery of America by 137 years. It contains much gold and silver, as it was the custom of olden times for devout persons to cast their personal adornments of gold and silver into bell-metal melting pots. The ancient bell was brought over from Spain by one of the first expeditions to Mexico. As the centuries went by, it was hung successively in a mission church in one of the seven cities of Cibola, next at Gran Quivers, and, finally, in the church at Algodones, where it has rested until the present time.

A recent visitor to London writes : "By that celebrated view to be had from St. Paul's high dome, and by omnibus excursions through the principal thoroughfares, I have been more and more impressed with London's vastness. A city with more than four and a-half millions of people! Not one of our forty-five States, save New York, Pennsylvania and Illinois has as many inhabitants as has London. And as to its geographsical boundaries, who knows where to find them ? Lord Macaulay boasted that he had been in every street in the city. No living man can say that now. Just at this time we think of St. Louis as a big thing. But London has more people than the whole of Missouri and the entire State of Kansas, together. London has two hundred and fifty funerals every day, and yet is growing in population."

Supervisor Wright, of the Indian Service, says The Medical Times, gives the following account of a peculiar practice found among the tribes on the Devil's Lake Reservation, in North Dakota. From time immemorial the Devil's Lake Sioux have adhered to an old custom in regard to the treatment of a guest. According to their etiquette, it is the bounden duty of the host to supply his guest with all the food he may desire, and, as a rule, the apportionment set before the visiting Indian is much in excess of the capacity of a single man. But, by the same custom, the guest is obliged to eat all that is placed before him, else he grossly insults his entertainer. It was found that this practice would work a hardship, but instead of dispensing with the custom, the Indian method of reasoning was applied, and what is known as the professional eater was brought to the front. While the guest is supposed to eat all that is placed before him, it serves the same purpose if his neighbor assists in devouring the plentiful repast, the main object being to have the plate clean when the meal is finished. It is not always practicable to depend upon a neighbor at table to assist in getting away with a large dinner, and in order to insure the final consumption of the allotted portion, visiting Indians call upon these professional eaters, whose duty it is to sit beside them through a meal, and eat what the guest leaves. The professional eaters are never looked upon in the light of guests, but more as traveling companions with a particular duty to perform. These eaters receive from $1 to $2, and even $3, for each meal where they assist. It is stated by the agent at the Devil's Lake Reservation that one of the professional eaters has been known to dispose of seventeen pounds of beef at a sitting.

The Chicago Record-Herald gives the following concerning lemon juice and its substitutes : Whether a person drinks lemonade made from the juice of a lemon, or "lemonade" made with acids that closely resemble the citrus product, may not strike the average man as a matter of great importance. The average man gives less thought to what he drinks than to what he eats. There are gratifying indications, however, of a change in the popular attitude toward the things that are taken into the stomach. Agitation in favor of State and national food laws has impressed the popular mind with the importance of giving some attention to the purity of the food and drink products that find their way into the markets, and the pure-food commissioners and officers are in turn stimulated to greater activity in protecting the consumers against food and drink adulterations. In New York city the trustees of the fruit exchange have started a campaign against the use of acids as a substitute for pure lemon juice. The State pure-food laws prohibit the use of an imitation offered for another article, also poisonous colors or flavors, "or other ingredients deleterious or detrimental to health." The exchange will make an effort to secure the rigid enforcement of this law, particularly against substitutes for lemon juice and certain fruit flavors. The pure juice of the lemon, when properly diluted with pure water, is a most healthful and wholesome beverage, especially valuable in sluggish conditions of the liver. For some persons it is the never-failing remedy in malaria and in biliousness. In recent years it has been highly recommended as an effective germicide. There is little doubt that it will kill the typhoid bacillus. But there is no substitute. The acids that are used as "substitutes" do not possess the peculiar properties of the lemon, and are generally pronounced highly injurious to the stomach.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson V. October 30.

ELISHA AT DOTHAN (II KINGS VI: 8-23).

Golden Text: The angel of the Lord encampeth round about them that fear him, and delivereth them (Ps. xxxiv: 7).

Daily Home Readings.

M. Elisha at Dothan (II Kings vi: 8-23).
T. The Encircling Arm (Ps. cxxv).
W. Confidence in God (Ps. xxvii).
T. A Safe Refuge (Ps. xci).
F. God with Us (II Chron. xxxii: 1-8).
S. Who against Us? (Rom. viii: 24-32).
S. Fearless Trust (Ps. cxviii: 1-14).

Introductory.

The events of Elisha's ministry can not be chronologically arranged. Whether this incident took place before or after the curing of Naaman it is impossible to tell. Several things, however, give strength to the supposition that it was subsequent to the healing of the leprous captain. The identification of Israel's king is likewise in doubt, although the preponderance of evidence points to Jehoram, the son of Ahab.

Expository.

Syria and Israel had in turn been enemies and allies. The "warring" mentioned (verse 8) was nothing more than a series of expeditions into Israel's territory for purposes of plunder, presumably under the direction of the king. When Benhadad gathered his entire army against Israel's capital a little later, the results were most terrible.

Josephus tells us that the king was starting on a hunting trip when Elisha, the man of God, warned him. "Beware that thou pass not such a place" should be rendered, "Beware lest thou neglect it." It was a strategic point, and was not to be overlooked. The fact that the king occupied it secured his own safety many times, and also proved a cause of embarrassment to the king of Syria. The plans Benhadad had so carefully laid were completely frustrated,—so much so that he suspected treachery on the part of his council, and in his fury said, "Will ye not show me which of us is for the king of Israel?" (verses 9-12).

That Elisha the prophet had a reputation in Syria can not be questioned. If the curing of Naaman had taken place previous to the events of this lesson, as is supposable, it can readily be seen how the report would have accounted for the explanation advanced concerning the failure to secure Israel's king. When it is remembered that the seclusion of an Oriental harem was well-nigh complete, the admission that even the words spoken by the king in his bedchamber were known to the prophet and told to his monarch must be regarded as a fine compliment to Elisha's prophetic discernment. No wonder the king of Syria was glad to have such a man in his own power and possession (verses 12, 13).

Dothan was twelve miles north of Samaria, and was the place where Joseph was sold to the Ishmaelites. The host sent to capture Elisha was perhaps not a very large one, although sufficiently large to fill with dismay the young servant of the prophet. He could not mistake the meaning of their visit. The "Fear not" of Elisha was full of assurance. And what the servant subsequently saw allayed all fears. The curtain hiding the invisible world was suddenly lifted, and he was permitted to behold God's army in reserve. The miracle of it was not in the gathering of the supernatural host, but in the heightened vision of Elisha's servant. The prophet himself had often beheld such things. The blindness that came to the Syrian host was perhaps a mental confusion or form of hallucination. The treatment received when they found themselves in captivity in Samaria was in keeping with the prophet's gentle spirit. They were in the presence of the two men they sought, but were glad to escape with their lives.

Suggestive.

1. God's invisible host is mightier than all the armies of earth.
2. Kindness will often conquer when force is unavailing.
3. Communion with God intensifies the spiritual vision.

Our Boys and Girls

SUCH A LITTLE THING.

Hilda Richmond.

Margaret was in despair when she found that her brother had not mailed her letter three days before. He thought he had it safe with all the rest, but that very morning she had found it between the lining of his coat and the pocket, and now it was too late to hope that the caterer could fill her order. It did not improve her temper to be told that she had promised to mend the coat three weeks before, but Tom would hardly have been a boy if he had not reminded her of that when she scolded about the letter.

"Don't cry," consoled Aunt Agnes; "we'll get along somehow."

"That's what you always say," wept Margaret, "but it won't do in this case. Those boys and girls are used to all sorts of elegance, and I wanted to show them that I know how to entertain, too. I can never get my order to the city in time for the morning train tomorrow, and the whole thing will be a failure."

"Nonsense!" said Aunt Frances. "We have a whole day to get ready in, and you will say tomorrow that we can do better than any city caterer."

"I suppose we will have to make some preparation," said Margaret, with a heavy frown. "I wish I had never invited them, but every one else has entertained, and I must, too. Thank goodness, they'll only be here from ten till four."

That was a busy day in the Croft kitchen. Mrs. Croft made cake, Margaret decorated the old house with flowers and vines, and Aunt Agnes attended to countless duties everywhere. By four o'clock a row of good things stood upon the pantry shelf, and everything was in readiness for the finishing touches in the morning. Margaret was still in a bad humor, and predicted failure for the modest little picnic on the next day. She had graduated with a city class of boys and girls, and each one had given a picnic or party for the rest during the senior year in high school. Margaret had looked forward all winter to the time when she could entertain with a picnic on her father's lawn, followed by a trip on the river, back of the house, in the new steam launches a city company had placed there, but all her hopes were dashed to the ground when her letter ordering the lunch from the city had not been mailed, and the launches had all been engaged for the day by another picnic party. Altogether, she felt very much abused, and almost wished it might rain too hard for the class to come.

"What a delightful place!" cried one and all as Margaret welcomed the class under the big elm trees. Instead of the new dress made for the occasion, she wore a simple frock, and was glad of it when she saw the sensible clothes of her guests. "Let us help get the dinner," they proposed, as Aunt Agnes began setting the table out of doors.

In a short time the whole party was as merry and as busy as bees. The boys donned aprons, and made salad, and the girls helped with every task till the long table fairly groaned with good things. Then Mr. and Mrs. Croft, the guests, Aunt Agnes, and all the little ones sat down to eat together. Instead of a force of trained waiters, as Margaret had planned, every one helped, and fun reigned. Back and forth, from kitchen to lawn they scurried, and some of the boys took pieces of cake or chicken in their hands as they did errands, so hungry did the country air make them. The home-made cake and ice cream vanished like magic, and long and loud were the compliments the feast received.

"The best dinner I ever had," sighed one boy, looking regrefully at an unfinished piece of cake. "Margaret, you have treated us royally. Our little endeavors are far in the shade after today."

"I must tell you that it isn't my fault," said Margaret, with glowing cheeks. "I felt very badly at not being able to have the lunch sent from the city."

"From the city?" groaned the guests; "we are tired of everything from the city!"

So Margaret learned an important

lesson that beautiful summer day. She found out that money does not always buy happiness, and that well-bred young people never criticised their entertainers. Often when I see young girls fretting because they can only give simple parties and picnics, I wish they might realize that simple pleasures are, after all, the most appropriate for boys and girls. The dainty refreshments, home-grown flowers, and hearty welcome are worth as much in their way, and often more, than the hired orchestra, elaborate menu, and hot-house roses. Never to go beyond one's means is a safe rule in entertaining and in everything else. Good sense and good cheer go hand in hand, and the young folks who know this are the happiest.—Religious Telescope.

WHO INVENTED THE ALPHABET?

The two nations credited with this wonderful achievement are the Phoenicians and the Persians. But it is not usually conceded that the two are entitled to anything like equal credit. The Persians, probably in the time of Cyrus the Great, used certain characters of the Babylonian script for the construction of an alphabet; but at this time the Phoenician alphabet had undoubtedly been in use for some centuries, and it is more than probable that the Persian borrowed his idea of an alphabet from a Phoenician source. And that, of course, makes all the difference. Granted the idea of an alphabet, it requires no great reach of constructive genius to supply a set of alphabetical characters; though even here, it may be added parenthetically, a study of the development of alphabets will show that mankind has all along had a characteristic propensity to copy rather than to invent.

Regarding the Persian alphabet-maker, then, as a copyist rather than a true inventor, it remains to turn attention to the Phoenician source whence, as is commonly believed, the original alphabet, which became "the mother of all existing alphabets," came into being. It must be admitted at the outset that evidence for the Phoenician origin of this alphabet is traditional rather than demonstrative. The Phoenicians were the great traders of antiquity; undoubtedly they were largely responsible for the transmission of the alphabet from one part of the world to another, once it had been invented. —Henry Smith Williams, in Harper's Magazine.

NOTHING WORTH BEING ANGRY OVER.

A writer says: A dear lady of my acquaintance confided to me an excellent piece of advice, when I asked: "Now, tell me, how do you manage to keep so unruffled a temper?"

'Ah," she replied, "there are very few things in this world worth being angry about, so when I feel annoyance rising within me, I ask myself quite judicially: "Is this worth being angry over?' and in nine hundred and ninety cases out of a thousand my common sense answers: 'Oh, dear, no.'"

If you want your husband to love you to his life's end; if you want him to turn to you as his best friend; if you want to keep him your devoted lover; if you want to make him a thoroughly happy man, be amiable, even if it is rather an effort and does not come to you by nature.—Selected.

Household Hints.

Take extra care of bread and cake-boxes in hot weather.

Good flour is a creamy color, and holds together upon pressure.

Eating fruit or anything else merely to save it is not digestive economy.

Eat less meat and more fruit and vegetables in hot weather.

If in ironing you scorch an article, soapsuds and the hot sun will remove it.

Wash small fruits by putting them a few at a time in a wire sieve or colander.

Brush the stove-pipe over with equal parts of kerosene and linseed-oil when put away for the summer.

If the children leave food on their plates, do not compel or hire them to eat, but serve them with less and avoid waste.

Nothing is more digestible than slack baked bread, and yet many people have the taste to prefer it in the raw state.

Bake your bread in small loaves and very thoroughly, else the uncooked germs in the center will speedily destroy the loaf.

Ripe bananas, sliced thin and mixed with shredded pineapples, sliced oranges, or strawberries, make a delicious salad. Good for a dinner on a hot day.

It is a misfortune for children to be untaught in table requirements. Unless they are observant, their lack of teaching will follow them through life.

If a basket of soft berries must stand overnight, turn them on platters and remove those unfit to use, separate the rest, and stand in a cool, airy place, not on ice.

A cereal cooked in the morning and eaten with bread, cream, and fruit for dinner, would make life easy for one day, when one would enjoy sitting or lying out of doors with little to do.

A cure for one poisoned by the common poison ivy can be found in chestnut leaves. Boil the leaves for ten minutes, and wash the affected parts thoroughly. Several applications will suffice.

Good Things to Remember.

To be loved you must be lovable.

Never lose confidence in yourself.

Study yourself, know yourself, and learn to govern yourself.

Country boys usually make the most successful city men.

It is easier to learn to use tobacco than it is to quit using it.

Most people fail because they have not fitted themselves for the opportunities which come.

When you discover in others a quality which is distasteful to you be careful you do not do those things which are distasteful to others.

The boy who has the best opportunities and the most natural ability does not always prove the most successful man. Determination to make the most of yourself is the greatest factor in success.—Selected

NOT THE TOMB.

An attendant at Mount Vernon not long since found a lady weeping most bitterly and audibly with her handkerchief at her eyes. He stepped up to her and said:

"Are you in any trouble, madam?"

"No, sir," she sobbed.

"I saw you weeping."

"Ah!" said she, "how can one help weeping at the grave of the Father of his country?"

"Oh! indeed, madam," said he "that's it! The tomb is over yonder. This is the icehouse."

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What I Have Seen.

People who say little, and do a great deal.

People who talk a great deal and do little.

People who are proud of their humility.

Men who dress in fine clothes but whose hearts are black with sin.

Women who do more mischief with their tongues than good.

People who are so overly conscientious when it comes to giving for God's cause, that they can't give much because they don't see how the money is used.

Men who say they are sanctified, and don't live as consistent as some men who make no profession.

People who are more anxious to find out other people's business than to find out their true state before God.

Men who say they are sanctified, and every Christian that knows them believes they are.

Poor men and women who give more to support the work of God than their rich neighbors.

A man who lived on a rented farm and gave as much to the Home Mission as three rich farmers who owned each two large farms.

Girls who are very polite and lady-like when in society who were coarse and uncivilized enough when at home to allow their mother to do all the hard and dirty work.

Husbands who paid more attention and acted more politely to other women than to their own wives.

Women who make a great fuss when some one ill-treats a cat, but slander their neighbors and ruin their good name without feeling badly over it.—Selected.

Christian Sainthood.

The one thing which, beyond all else, can hasten the peace and redemption of this world is the ministry of true Christian living. There are enough reputed Christians in the world today to purify and save the race if they would only live right. It is not the teaching o fthe truths of our faith in the pulpit, on the platform and in the literature of the people that we so much need, nor the multiplication of Christian institutions, nor the enlargement of schemes of Christian benevolence, nor a better statement of Christian theology, though all these are important. The supreme need of the church at this critical moment is sainthood among Christian believers. It is doing as Jesus would do. This weary, sinning world is saying to every disciple of Christ "Sir, we would see Jesus." If they ever see him on earth they must see him in the lives of his followers. The trumpet call of this perilous hour is for a church of believers who shall truly personate Christ in the world. Ah, Christian men and women, who love the world and train with the world, and do as the world does, whose religion is not a mighty passion of the soul—these are worth less than nothing to the church of the Son of God, for they are dead weights.

I know not when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting in God even for this.—George Macdonald.

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—OF—

TONOPAH AND GOLDFIELD

Kindly permit us to trespass upon your time for a few moments, in which we desire to call your attention to some of the valuable mining properties owned by the **Sierra Nevada Development Company,** and then you can judge fairly and conclusively as to whether an investment in a few shares of stock in this Company will not bring you greater and surer returns for the amount invested than any other company now owning and operating large properties in Tonopah, Goldfield, and also in California.

We own the **Archer Group** of eight claims situated in Tonopah, the surface ore on which essays $52.00 per ton, the ledges are well defined fisher veins. Mr. J. D. Hoff has just returned from Tonopah, leaving a force of men at work developing these claims. This company has two claims at **Gold Reef,** also four claims just located at **Goldfield** on the same vein with the great **Sandstorm** mine of $10,000 ore. Our Company nas secured a very valuable lease from the **Silver Pick Mining Company** on the ground that joins on the north end of the celebrated January mine, which has produced in the last few months $500,000 in gold. A survey of the January vein shows that it runs through the property secured by this Company, and the underground workings of the January are now within only a few hundred feet of the ground which we have secured, and we expect to cut the January vein within the next sixty days. Our Company owns the **Sonoma** and **Bon Ton** mines in Calaveras County, California. This ore runs from $15 to $400 per ton with a ten-foot ledge; also 1,000 acres of fine **Coal** and **Oil** land in Monterey County, California.

You are most cordially invited to visit our offices and examine our ores, and if, upon investigation, you are fully satisfied, join us as a stockholder in these properties. We believe you will be abundantly recompensed by the returns upon any investment which you may make. The stock now being sold is for development purposes, and only a small number of shares will be sold at Ten Cents per share. Positively no assessments will be made upon the shares of this Company.

J. D. Hoff, E. M., President; E. R. Healy, Vice-President; A. L. Taylor, Secretary.

Reference:—Columbian Banking Co., San Francisco.

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A young boy found he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he heard some one say "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply; "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy until he took to reading nonsense and nothing else."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said his mind would run out, and asked him whether he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir?"

"It will be hard work for you.'

"I will do it."

"Well, come home with me and I will lend you a good book."

He went with him, and received the volume the man selected.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, the more he talked with his friend about what he had read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books than he ever derived from reading poor ones. Besides his mind began to grow. He became to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books, and to the gentleman who influenced him to read them.—Christian Guardian.

It is better to lose the setting of prosperous circumstances than the jewel of pure character.

Good cheer puts love's gifts into caskets of gold.

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